

in the celebration of Divine worship; and their hieromonach Daniel, is employed in translating into this language the principles of the Christian faith. The students of the mission are making great progress in the study of the Chinese and Mangoon languages. There are only three Portuguese missionaries remaining at Pekin, the bishop of Pie, and the priests Ribeira and Haon. Their congregations are principally composed of Chinese monks, and though the Catholic religion is tolerated, there is no question of excluding other missionaries.

MADAGASCAR.

Extract of a letter from the Rev. Mr. Griffiths, to the Rev. John Le Brun, Missionary at the Mauritius, dated Tananarivou, September 3d, 1824.

I have the pleasure to inform you, that this mission has never worn a more promising aspect, than it has since last May. The King continues his protection to us, and gives us encouragement to labour with assiduity. We have 22 schools established since last April, under his Majesty's patronage, wherein more than 2000 children are instructed. Our first scholars who teach at the different villages, are much more capable of teaching than I expected; their ardent pursuit after knowledge, and their incessant assiduity in communicating instruction to others, afford us great satisfaction and encouragement.

Have a chapel built annexed to my house, with a gallery which will contain more than 1,000 hearers. Mr. Jones and myself teach by turns when we are in town, one in English, and the other in Malagashi. About two months ago Mr. Jones and I commenced visiting the villages where schools are established, to preach and catechize; we go by turns every Sunday. We have thronged congregations on the Sabbath; our chapel in town is crowded, and the doors and windows lined. We have three or four, and sometimes 5,000 hearers in town, and often two or three thousand in the country, besides the assembling of three or four schools. We catechize them first, and then we sing, and pray, and preach, in the open air. We ask them to repeat what they may remember of the sermon, and we propose to them any question that may occur to us. The talents they display on these occasions, would put many a one in England, who has been hearing the Gospel, of twenty years standing, to the blush.

Mr. Jeffreys is settled at a village in a populous district, about twenty miles to the east of us, and has about 60 scholars under tuition.

Mr. Canham is settled at a village in a populous district, about twelve miles to the west of us, and has about 110 scholars under tuition, besides the superintendence of his apprentices to carry on the trade.

Mr. Rowland is settled about fifteen miles to the southward, in another populous village, and has more than 100 scholars, together with a few apprentices to teach his trade.

As to the translation of the Scriptures, I have translated the book of Exodus, and the Gospels by Mark and Luke, and also of the Psalms, as far as the 50th, and the three first chapters of the Epistle to the Romans. I have also prepared a course of plain discourses on the Ten Commandments, on the Birth and Sufferings of Jesus Christ, &c., the Day of Judgment, and on the future state of the righteous and wicked; and I am forming a course of plain discourses on prayer, &c. Mr. Jones has finished translating the book of Genesis, and the Gospel by Matthew, and is far advanced with the Gospel by John, and with the Acts, and with the first book of Samuel, &c. He has prepared a series of discourses on the Work of Creation, and is also preparing discourses on the Divine Attributes. You see by all this, that we stand in the greatest need of a printer and a printing press. Mr. Chick is busily employed every Sunday in catechizing the children, and every day is busily engaged in his trade. Every thing is going on at present in union and peace.

Religious.

Lincoln Baptist Auxiliary Society.—The annual meeting of the Lincoln Baptist Auxiliary Society in aid of Foreign Missions, was held at Camden on the 7th ult.—\$81 98cts. had been received into the Treasury the present year—\$900 30 has been paid to the Parent Society since its commencement in 1815. The Female Cent Society for the promotion of the same object held their meeting at the same time and place—\$58 98 cts. have been received the past year, and \$517 37 since 1815.

American Board of Missions.—The sixteenth annual meeting of the American Board of Commissioners for Foreign Missions, was held at Northampton, Massachusetts, on the 21st ultimo. The sermon was delivered by Dr. Bates, President of Middlebury College; after which a collection was taken up, amounting to \$104. The Report of the Prudential Committee was luminous and satisfactory. The receipts during the last year amounted to \$65,000. Several resolutions were passed, expressive of the utility and practicability of a union between the American Board of Commissioners and the United Missionary Society. We think the terms of agreement just and beneficial, and hope that they may be accepted by the ecclesiastical bodies to whom they must be referred.

British Foreign Mission Society.—The British Society for Propagating the Gospel in Foreign Parts, has 103 Missionaries in North America, and also 100 schools. It has assisted in supporting colleges, erecting churches, and encouraging schools. For three years past its expenditures have exceeded its income nearly \$26,000.

City of Arras.—Correspondence of an extensive and interesting nature, not at present necessary or proper to notice, says Noah's Advocate, has resulted from the general disposition of the European Jews to emigrate, and early in the ensuing spring a select number will embark from Amsterdam and Hamburg.

Revival in Minot, Maine.—A powerful work of grace has lately commenced in the town of Minot, in this State, says the Waterville Intelligencer. We have been informed that from 40 to 50 persons are apparently wrought upon by the Spirit of God, and from 15 to 20 have found peace in believing in Jesus, and a number have been buried with him by baptism into death.

Nashville Bible Society.—Agreeably to previous notice, says the Nashville Republican, on the 17th ult. there was held a meeting, on Tuesday evening last, at the Masonic Hall, of the Nashville Bible Society. We were glad to see that it was so numerously attended; the Hall was crowded by people of both sexes. Prayer was offered up to the throne of grace by the Rev. Mr. Hume. Gov. Carroll acted as President, and W. G. Hunt, Esq. as Secretary of the Society. A report was read, of the progress that had been made in the objects of the institution; which was ordered to be spread upon the minutes of the Society. Several resolutions were submitted, and supported by able and eloquent speeches from several gentlemen, which were all unanimously adopted.

RELIGION AMONG SEAMEN.

From the Mariners' Magazine.

Bethel Reports.—On Friday evening, the 30th ult. a large assembly convened on board the New-Haven Steamboat Hudson, Captain Brooks; the meeting, as has been the case in every instance for some weeks past, was solemn and interesting. A number of addresses, breathing the most pious ardour, were made to the Seamen, and a feeling of devotion seemed to pervade every heart. Every meeting we now attend affords us additional encouragement, and furnishes proof that these means are the objects of special favour.

On Tuesday evening the meeting was omitted, in consequence of the inclemency of the weather.

Cause of Seamen.—The success of the measures that have been adopted for ameliorating the condition of Seamen, has answered the most sanguine anticipations. There is the best reason to hope that sailors will constitute an essential part of the great system of human instrumentality, by which the blessings of the Gospel will be diffused to all nations. They are to be seen wherever the ocean touches the land, and while they carry the riches of the world, they will also carry the treasures of God's word. They who have often been made the instruments of inflicting a nation's vengeance, will hereafter be the messengers of a nation's mercy, and the harbingers of that peace which the Gospel gives. They will be missionaries to each other; and when they go into foreign ports, and among strange people, they will exhibit the Christian character under a new aspect. Instead of carrying the vices and diseases of civilized life and of commercial cities, they will carry Heaven's message of redeeming mercy; instead of a curse, they will bear a blessing.

Navy Chaplains.—One among the many benefits that would probably flow from the organization of a National Seamen's Friend Society, would be the influence it might exert in the appointment of evangelical and enlightened clergymen, as chaplains in the Navy. We are informed, and we blush to say it, that our Navy has long employed, and does now employ, chaplains who are not men of God. It is a fact that remonstrances have been made on the subject by seamen, who complain that, in the course of long voyages on board our national ships, they have never heard from these faithful stewards of God's mysteries, a single word of religious instruction! How is religion scandalized by such conduct! The British supply their public vessels with pious chaplains, who care for the souls of their fellow men, and the consequences are seen in a greatly increased number of godly-minded sailors.

Summary of News.

FOREIGN.

England.—By the arrival at New-York, of the ship George Clinton from Liverpool, London papers to the 26th of August, and Liverpool papers of Saturday, August 27th, have been received.

The British Parliament assembled on the 25th of August, and was further prorogued to the 1st of November.

It is stated that the British government is opposed to the proposed expedition of Lord Cochrane to Greece, which was started by the holders of the Greek loan.

A letter from Liverpool, dated August 27th, says:—“The cotton market opened rather heavily this week, and continued in but a languid state until Thursday, when the demand revived considerably, which was aided by some export orders, for the better qualities of Uplands, Mobile, and New Orleans, and purchases have been made in these descriptions to the extent probably of 2000 to 2500 bags. The total sales of the week amount to 11,606 bags, including 3058 Uplands, at 7 1/2 to 10 1/2; 2144 Orleans, at 9 1/2 to 12 1/2; 1783 Tennessees, &c., 7 1/2 to 10 1/2, and 120 Sea Islands. Tobacco just now is limited; the sales making are of moderate extent, at about former rates.

Greece.—The intelligence respecting this country is very contradictory. The capture of Ibrahim Pacha continues to be asserted, but confirmation of the fact is wanted.

The English brig Britannia, Neale, which loaded at Enos with provisions for the Turks in the Morea, has been carried into Napoli di Romania by the Greeks, and her cargo condemned. The English Consul refused to interfere in her behalf. It is said most of the transports which follow the Turkish fleet are Austrian vessels.

The War in Burmah.—Upwards of 4500 men have recently been enlisted in England, for the British army in India.

The London Gazette contains several despatches from the naval commanders in India to the lords of the Admiralty, giving details of the naval operations in concert with those of the army. In one of them Capt. Marryat says, “I am sorry that our list of wounded is so heavy, but it will be accounted for when I state, that in all these attacks the Lascars, who man the other boats, will not pull into the fire, unless they are led by the officers and seamen of his Majesty's ship Larne.” They also mention the destruction of 30 of the Burmese war boats, some of them pulling 50 oars. The last despatch is dated Dec. 16, 1824, and gives an account of an attack made on 200 of the enemy's war boats, and fire rafts, which were stationed across a river to prevent the advance of the British force. Three of the largest war boats, and about forty

others laden with ammunition and provisions, were captured without the loss of a man, and the rest put to flight. During this operation Gen. Campbell gained a most brilliant victory.

Rio Janeiro.—The brig Harriet, arrived at Baltimore on Monday last, in 38 days from Rio Janeiro. The principal intelligence is—that flour is dull, that the produce of the country is scarce—and that the patriots of the Banda Oriental and the Brazilian government still continue hostilities towards each other. On the 8th September it was thought Sir Charles Stewart would formally acknowledge the independence of Brazil, and that some information of the views of the Holy Alliance thereon would be divulged by the emperor. The day the Harriet came out, a steam packet arrived from England, via Bahia, belonging to government.

Chili.—A decree has been issued by the council of government of Chili, dated Lima, April 17, 1825, which may involve that young Republic in serious difficulty with nations which are at present friendly to her. It declares—

1. That commodities of all sorts, belonging to the subjects of Spain, which shall henceforth be introduced into the territories of the Republic, shall be confiscated to the state, whatever be the flag under which they were introduced.

2. Four months after the publication of this decree, all vessels in which Spanish merchandise, of any sort, shall be found, shall be declared good prize by the competent tribunals, and they and their cargoes shall be confiscated!

3. Shall be considered as Spanish property, the produce of the soil, or of the industry of Spain, without exception, that shall be seized in Peru, if amounting in value to \$100.

MISCELLANEOUS.

Claims on Foreign Governments.—An able writer in the North American Review, estimates the claims of citizens of the United States on the governments of France, Holland, Naples, Sweden, &c. at twenty millions of dollars. It is now stated that the last mentioned power has agreed to a settlement of accounts; but the others have generally turned a deaf ear to our complaints on the subject.

A writer in the United States' Gazette states, that the debt due from France to the citizens of the United States for property seized and confiscated under the Berlin, Milan, and Rambouillet decrees, has been estimated at more than thirty millions of dollars; not one cent of which, he asserts, has been returned to its real owners up to the present day.

Sales of Public Property.—A correspondent of the New-York Commercial Advertiser, furnishes the following information respecting onelate sales of government property:—The shipping at Sackett's Harbour was sold to Capt. Huggan for \$8000, and the purchaser is now breaking them up. The amount he gave was considered large, as the vessels were all sunk, and it was supposed were nearly destroyed by the worms; but it was quite the reverse. Most of them have been raised by the means of pumps, worked by horse power, and proved to be perfectly sound, and Mr. H. informed me that he anticipated a profitable speculation. The four large vessels on Lake Erie, viz. the Detroit, Queen Charlotte, Lawrence, and Niagara, were sold at public auction at Erie for the small sum of \$375. They also were all sunk, but Mr. Brown, the purchaser, expects to be able to raise them at a small expense, and having ascertained that they are sound, he intends to convert two of them into steam boats.

The Slave Trade.—We are credibly informed, says the Sierra Leone Gazette, of April 2d, that three vessels under American colours are at this time upon the coast for slaves; one of them, the Baltimore built schooner Gen. Winder, Hill, master, last from St. Thomas, carries 10 guns and a numerous crew, all of whom, with the master, are citizens of the United States. This vessel and another have their cargoes on shore at the Galinas and Cape Mount, the remaining one at Sherbar.

It appears from an advertisement of the U. S. District Attorney, in the New Orleans Courier of the 5th ult. that 17 negroes and a mulatto, shipped at Havana, have been smuggled into the Mississippi, by a vessel bearing the American flag, in contravention of the 6th section of the Act of Congress, of April 20, 1818, relative to the Slave Trade. About half the negroes have been seized by the Inspector of the Revenue, and are represented as, in general, intelligent, and able to give a clear account of their origin.

The government of the Netherlands seems determined to enforce rigid measures against the slave trade. A letter from Paramaribo, July 6th, states that sentence had been passed in the cause of the Attorney-General against Michael Bouliere and Pierre Marie Frapper, for having clandestinely imported into this colony a number of negroes from the coast of Africa. In conformity with a resolution of his Majesty, of the 17th September, 1818, they are sentenced to pay a fine of 5000 florins, to imprisonment for five years, to the payment of their share of the costs, and are declared infamous. Some other cases are mentioned. The negroes have been employed on the public works, at New Amsterdam, as free labourers, since the capture.

Debates in Congress.—Messrs. Gales & Seaton have just published the first volume of the Register of Debates in Congress. It contains 512 large octavo pages, in small type, price four dollars. Besides the Debates of the last Session, there is an Appendix, containing the most important public documents, and the whole of the Laws of the last Session.

The Tread Mills.—At Lewes, each prisoner walks at the rate of 6600 feet in ascent per day; at Ipswich, 7450; at St. Alban's, 8000; at Bury, 8950; at Cambridge, 10175; at Durham, 12000; at Brixton, Guilford, and Reading, the summer rate exceeds 13000; while, at Warwick, the summer rate will be 17000 feet in 10 hours.

Increase of Newspapers.—Twenty-two newspapers are now printed west of Canada, in the State of New-York, where, 14 years ago, there was only one.

Steam Brig for India.—The owners of the Enterprise steam brig, which left Dartmouth, August 12th, have received a letter from her Captain, mentioning that on sailing she fell in with an Indian man, sailing two points free, with a stiff breeze, and left her hull down in three hours. The boat

made 8 1/2 knots, with the fore lug and steam; engines doing 26, and working admirably.

King of Sardinia.—Among the curiosities of history, must be ranked a late ordinance of the King of Sardinia, which prohibits the education of all his subjects who are not worth three hundred dollars.

Steam Coach.—It is stated in the N. Y. Daily Advertiser, that there is in that City “a company, called the Steam Coach Co. who have a carriage partly finished that will run by steam, to be equal to a six horse power; it will be complete in a few weeks, and is to run on a stage road, not on a rail road.”

Steam Boats.—There are nearly thirty steam boats, including those building and repairing, within the bounds of Cincinnati. Their tonnage cannot be far short of 5,000 tons. Eight or ten engines are constructing, and several are undergoing a most thorough repair. Eleven new boats, we are told, are on the stocks, and others are contracted to be built.

There are now seven steam boats which sail to Natchitoches, and which made 36 trips during the season which has just closed. Seven years ago there was only one steam boat that ascended the Red river, and the number of her voyages did not exceed 10 or 11 in a year.

Salt.—It is stated that a salt spring has been discovered in the southern part of Jefferson county, New-York, the water of which is equally as strong, if not stronger, than the main spring at Onondaga. In Ohio the salt springs are becoming quite productive. The Western Reserve Chronicle says, there are five wells in operation on the Conemaugh, from the water of which 120 bushels of salt are made daily. There are nineteen wells in operation on the Kiskiminetos, making 1350 bushels of salt daily, and twenty-nine wells now sinking. The salt is sold at the works for thirty cents per bushel.

Rattlesnakes.—Fifty-six of these poisonous reptiles were killed by three persons, in Patrick county, Virginia, in August last; and one was killed near Georgetown, S. C. about the middle of last month, which measured six feet six inches in length, and ten inches in circumference. It was supposed to have been 25 years old, by the number of its rattles. One of its fangs measured one inch and three quarters.

Tennessee.—The Legislature of this State commenced its session at Murfreesboro', on the 19th ult. R. C. Foster, Esq. was chosen Speaker of the Senate, and Major R. Dancy, Clerk; Col. William Brady was chosen Speaker of the House of Representatives, and J. P. Erwin, Esq. Clerk. The Governor's Message was delivered to both Houses, by the Secretary of State, on the first day of the session.

University of Virginia.—Monday, the 3d inst. says the Central Gazette, was the appointed day for the meeting of the Visitors of this institution. Messrs. Jefferson, Madison, Johnson, Cabell, Breckenridge, Cocke, and Loyall, were all present, forming a full quorum. They have continued their deliberations from day to day, and are engaged in anxious investigation of the affairs of the University. Many subjects of importance have been suggested for the consideration of the board, and we have no doubt that consequences highly beneficial will result from their late session.

Education of the Deaf and Dumb in Kentucky.—This institution is established at Danville, and is represented as in a very flourishing condition. There are at present thirty-six pupils in the institution, and the whole number in the State is supposed to be about five hundred. More than 1000 dollars have been received in private donations, and the balance on hand at the end of the year was 2,415 dollars.

Kentucky Bank.—David White, jun. has been elected President of the Bank of the Commonwealth of Kentucky, in place of John J. Crittenden, resigned.

Transylvania University.—Messrs. Boyle, Trimble, and Burnett, have declined acting as Professors in the Law Department of Transylvania University.

Improvement of the Ohio.—Mr. Brace, who has the contract for clearing this river of all snags and obstructions to navigation, reached Maysville about three weeks ago, with his boats and implements for performing the work. He had commenced at Pittsburg, and descended thus far, cutting off, in his progress, the largest description of trees, to low water mark.

Cheap Travelling.—The stage fare from Philadelphia to New-York, in the Union and Citizens' Lines, has been reduced to two dollars.

Napoleon's Widow.—It is reported that the Archduchess Maria Louisa, widow of Bonaparte, has been married to the Count Niepperg, who is to be raised to the dignity of a Prince.

Lithography.—A new lithographic invention is announced at Brussels, by which the French papers are to be copied and reprinted within two hours after the arrival of the mail.

Naval.—The United States' schooner Shark, Lieutenant Commandant Norris, sailed from New-York, on the 6th instant, on a cruise.

The schooner Porpoise, Lieut. A. Parker, has arrived at Eastport, from a cruise through the Straits of Belle Isle, and along the Coast of Labrador as far as latitude 55° 09' north; touching at all the places resorted to by our vessels employed in that direction in the fisheries; and we are gratified to learn that nothing of an unpleasant nature has occurred this season between our fishermen and the English vessels on the coast.

The brig Spark, Capt. Newton, was at Matanzas on the 20th ult., waiting to convey Mr. Miller, Charge d'Affaires for Guatemala to his place of destination. Mr. Miller was hourly expected from Thompson's Island, when the Spark would immediately sail. The officers and crew were all well.

The ship Cyane, Captain Creighton, arrived at New-York, on the 7th instant, from the Mediterranean. She left Gibraltar on the 13th of July. Officers and crew well.

The sloop of war Hornet, Captain Woodhouse, was towed down from the Navy Yard at Gosport, on the 1st instant, to the anchorage off Town Point, Norfolk; she is bound for the West India Station, and will carry out Commodore Bainbridge and Warrington, and Captain Biddle, deputed by Government to fix upon, and contract for the purchase of a site in the Gulf of Mexico, for a Naval Arsenal.



COLUMBIAN STAR.

WASHINGTON CITY,
SATURDAY, OCTOBER 15, 1825.

ASIATIC MISSIONS.

The success which the missionaries experience in their efforts to propagate the truths of the Gospel in Asia, in proportion to the number of labourers, is, we believe, at least equal to the success that attends same efforts, made by ministers and missionaries in our own country. As far as proposition is capable of demonstration, has been proved in the comparison furnished in the Star of the 24th ultimo.

It is true that some deluded men in our country have scoffed at the sacred scriptures—also true that some have “laughed” at pure principles of morality contained in them—but the same painful truths must be admitted, when we speak of the efforts that have been made by the servants of the Redeemer to circulate them in our own country. Many, in both countries, because hearts were naturally depraved, and pervertedly wicked, have possessed no respect for holy things, and have perished in their own delusion; whilst many others have been willing to receive the truth as it is in Jesus,—whose hearts have been regenerated,—whose understandings have been enlightened,—whose walk and conversation have adorned the doctrines of righteousness’ sake,—and whose deaths have been marked by the joy and consolation of good hope, through grace, of a blissful mortality. This result, it is well known, has attended the preaching of the Gospel among every people to whom it has hitherto been proclaimed. And shall the ministers of Christ desist from delivering messages of grace to perishing sinners in country, or in any other, because some “forbear” to listen to them? Who, among the thousands of his servants, have learned the will of their Lord and Master? Is there one?

Objections have been preferred by *National Intelligencer*, against missions to Asia, because these missions are “fruitless!” But the Editors, who make the objections, have failed to substantiate their declaration by a solitary proof. So far, indeed are they from making good their assertion that abundance of proof to the contrary is contained in the very column of their paper in which the mistaken declaration appears to be triumphantly advanced.

Reason has been assigned for their sweeping imputation of falsehood to the missionaries of different denominations who have made reports on the subject, and no satisfactory reason can be assigned for it; but proof of the existence of native Christian churches, native Christian preachers, native Christian schoolmasters, and of thousands of native children, males and females, in their schools whose parents must be acknowledged to have embraced the doctrines of Christianity, or, at least, to have abandoned of the greatest antipathies of heathenism, the instruction of their children in religious principles, by men whose sentiments totally at variance with their own. If things be so, and we assert that they are, Asiatic missions are not “fruitless!” We stand ready to prove what we assert, by most creditable testimony—and we respectfully invite the gentlemen who have made the contrary assertion, to rebut our evidence by testimonies equally good. Their own declaration is not proof—their prejudice is reason. We therefore object to them.

It is not expected that they have been willing to risk their well-earned reputation of many years on an assertion destitute of any rational origin in their own minds; and it is fair to presume that they will either admit that the information from which they formed their judgment was fallacious, or once come to the issue.

We are glad, however, that the *National Intelligencer*, which, we believe, is the most respectable paper that opposes the mission enterprise of Christians, has narrowed the sphere of its hostility, until the mission to India alone are embraced in it. This appears to be the fact, from the following editorial remarks in that paper of the 7th inst. introductory to an extract from the Rev. Justin Edwards' Address on the “success of missions,” which extract appeared in the *Columbian Star* of last week, under the “Missionary” head.

“We cheerfully comply with the request of a friend to publish the subjoined extract from a Sermon of the Rev. Mr. Edwards, [Andover] on the subject of Missions. We would take the occasion to remark, that it is not to any efforts of civilization to introduce the blessings of civilization and religion amongst Savage men, such as those of the South Sea Islands, our own Indians, or others, that we have objected; but to the ancient nations of Asia, only, of which we have disputed the wisdom and expediency. No person views with more admiration and applause the zeal and labours of the devoted men who roam the vast

the remotest wilderness every danger and suffer to carry to the savage and barbarous of their species the lights and civilization, than we do.”

“I request our readers to turn to the above alluded to. They will find that, after attending the preaching in heathen lands, and the anarchy of their children, Mr. Edwards, in the following inquiries and statements here encouragement to go forth, and here encouragement to go forth. And is there individual to do so? I can show you 3,000 pupils in the Sandwich Islands; 3,000 in the East Indies; 4,000 in West Africa; 4,000 in the West Indies; 50,000 in the East Indies; and a number in the West Indies. As a number of females, of which I have said, and repeated the impossible; because they have been by thousands in mission schools, and making as rapid improvement on the globe.”

“It is remarkable, that this very extract from Mr. Edwards' Address contains a refutation of the strange declaration of the Editors of the *Intelligencer*, respecting the Asiatic missions. Are they printing presses, all manned, a serious operation, furnishing Bibles, various religious tracts, and various instructions, for the literary, moral, and improvement of the heathen world? Where, then, shall we find the ‘two hundred and fifty’ stations?—where the ‘regiment’ of Christian churches, containing a whole mass of thousands of hopeful converts from the darkness of pagan idolatry, and rendering united testimony to the ‘unspeakable gift’?—where the ‘Sabbath Schools’?—where the ‘ministers of the Gospel’ who, in pagan lands, now proclaim the ‘fruitless’ missionary fields, and you will discover the most of the missionary schools in the East, from which to make an estimate of the success of missions, as almost all the circumstances connected with the mission, exactly twice the number of the schools of the Baptist Missionary Society, in the East Indies, there are 6581; in the Government of India, 3000; in those of the London Missionary Society, 4650; in those of the American Board of Commissioners for Foreign Missions, 3500; in those of the United Missionary Society, 4000; and the number of the number mentioned, are receiving literary and religious instruction in the schools of the Societies.”

“Notwithstanding the judicious remarks of Christians have adopted for the renovation of their fellow men, a quarter of the globe, their efforts are not on these means. They are their labours will all be bestowed unless the blessing of the Lord accompanies them. For this they are incessantly pray; and, when on their toils is suffered to rest, their hearts, their grateful cry is, O Lord, not unto us, but unto thy glory, for thy mercy, and thy name sake.”

“We had intended to pursue this subject, at the present, but time and space would not permit. We therefore conclude, by referring the annexed article to the pen of our readers. It is taken from the *London Christian Observer*. The following is an extract from a Sermon of M. le P. Peschier, President of the general meeting. We present readers for the purpose of the bright aspect which our Bible, and Educational exertions in the eyes of a pious and intelligent man, as well as for the sake of any enterprise of Christians, has narrowed the sphere of its hostility, until the mission to India alone are embraced in it. This appears to be the fact, from the following editorial remarks in that paper of the 7th inst. introductory to an extract from the Rev. Justin Edwards' Address on the ‘success of missions,’ which extract appeared in the *Columbian Star* of last week, under the ‘Missionary’ head.”

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“It is remarkable, that this very extract from Mr. Edwards' Address contains a refutation of the strange declaration of the Editors of the *Intelligencer*, respecting the Asiatic missions. Are they printing presses, all manned, a serious operation, furnishing Bibles, various religious tracts, and various instructions, for the literary, moral, and improvement of the heathen world? Where, then, shall we find the ‘two hundred and fifty’ stations?—where the ‘regiment’ of Christian churches, containing a whole mass of thousands of hopeful converts from the darkness of pagan idolatry, and rendering united testimony to the ‘unspeakable gift’?—where the ‘Sabbath Schools’?—where the ‘ministers of the Gospel’ who, in pagan lands, now proclaim the ‘fruitless’ missionary fields, and you will discover the most of the missionary schools in the East, from which to make an estimate of the success of missions, as almost all the circumstances connected with the mission, exactly twice the number of the schools of the Baptist Missionary Society, in the East Indies, there are 6581; in the Government of India, 3000; in those of the London Missionary Society, 4650; in those of the American Board of Commissioners for Foreign Missions, 3500; in those of the United Missionary Society, 4000; and the number of the number mentioned, are receiving literary and religious instruction in the schools of the Societies.”

“Notwithstanding the judicious remarks of Christians have adopted for the renovation of their fellow men, a quarter of the globe, their efforts are not on these means. They are their labours will all be bestowed unless the blessing of the Lord accompanies them. For this they are incessantly pray; and, when on their toils is suffered to rest, their hearts, their grateful cry is, O Lord, not unto us, but unto thy glory, for thy mercy, and thy name sake.”

“We had intended to pursue this subject, at the present, but time and space would not permit. We therefore conclude, by referring the annexed article to the pen of our readers. It is taken from the *London Christian Observer*. The following is an extract from a Sermon of M. le P. Peschier, President of the general meeting. We present readers for the purpose of the bright aspect which our Bible, and Educational exertions in the eyes of a pious and intelligent man, as well as for the sake of any enterprise of Christians, has narrowed the sphere of its hostility, until the mission to India alone are embraced in it. This appears to be the fact, from the following editorial remarks in that paper of the 7th inst. introductory to an extract from the Rev. Justin Edwards' Address on the ‘success of missions,’ which extract appeared in the *Columbian Star* of last week, under the ‘Missionary’ head.”

“We cheerfully comply with the request of a friend to publish the subjoined extract from a Sermon of the Rev. Mr. Edwards, [Andover] on the subject of Missions. We would take the occasion to remark, that it is not to any efforts of civilization to introduce the blessings of civilization and religion amongst Savage men, such as those of the South Sea Islands, our own Indians, or others, that we have objected; but to the ancient nations of Asia, only, of which we have disputed the wisdom and expediency. No person views with more admiration and applause the zeal and labours of the devoted men who roam the vast

the remotest wilderness, who every danger and suffer every to carry to the savage and barbarous of their species the lights and civilization, than we do."

our readers to turn to the Saturday, and read the whole of the above alluded to. They will observe, after advertizing to the general which has attended the preached in heathen lands, and the anxiety of the converts for the spiritual of their children, Mr. Edwards the following inquiries and statement: "I have here encouragement to go forward, with increasing diligence to the and is there encouragement enough to every individual to do this? I can show you 3,000 pupils in mission schools among our North American islands; 3,000 in the Sandwich Islands; and 4,000 in West Africa; 4,000 in south America; 50,000 in the East Indies, and not a number in the West Indies. Among thousands of females, of whom has said, and repeated the lie a times, that for them to learn to is impossible; because they have no Now they are by thousands in mission schools, and making as rapid improvement in their condition, as any in the globe."

that this very extract Mr. Edwards' address contains a continuation of the strange declaration by the Editors of the Intelligencer, "Where, then, shall we find the printing presses, all manned, and in operation, furnishing Bibles, school religious tracts, and various other for the literary, moral, and improvement of the heathen world?" "two hundred and fifty mission stations?"—where the "regularly Christian churches, containing in many thousands of hopeful converts from the darkness of pagan idolatry?"—the converts who are "bowing before the altar, and rendering united thanks to the unspeakable gift?"—where the Sabbath Schools?—where the who have been taught to read, and who have convinced their presumptuous that they possess souls?—where the ministers of the Gospel "who were in pagan lands, now proclaiming the riches of Christ?"—Where? "the fruitless missionary fields of India you will discover the most of them. The missionary schools in the East Indies such schools furnish as correct from which to make an estimate of the success of missions, as almost any circumstances connected with them, will find, according to Mr. Edwards' exact, exactly twice the number that can be maintained in all the missionary schools in the whole world beside, with the exception only of those in the West Indies!!!" the schools of the Baptist Missionary Society in the East Indies, there are about 1,000; in those of the Church Missionary Society, 6581; in the Government Society, 3000; in those of the London Missionary Society, 4650; in those of the American Board of Commissioners for Foreign Missions, 3500; in those of the Wesleyan Missionary Society, 4000; and the number of the number mentioned by Mr. Edwards, are receiving literary and religious instruction in the schools of various Societies.

notwithstanding the judicious means which Christians have adopted for the renovation of their fellow men, in the quarter of the globe, their dependence is not on these means. They know their labours will all be bestowed in vain, unless the blessing of the Lord accompanies them. For this they ardently and incessantly pray; and, when some on their toils is suffered to gladden hearts, their grateful cry is, "Not unto us, O Lord, not unto us, but unto thy glory, for thy mercy, and for thy love."

had intended to pursue this subject at the present, but time and room We therefore conclude, by recommending the annexed article to the careful of our readers. It is taken from the London Christian Observer:

The following is an extract from a discourse by M. le P. Peschier, President of the Missionary Society at Geneva, delivered at the general meeting. We present it to our readers for the purpose of showing the aspect which our Bible, Missionary and Educational exertions in India assume in the eyes of a pious and intelligent man, as well as for the sake of the remarks given to the statements of the Abbe de Tippoos Saib, in 1799, corroborated by English power; and thenceforward, the ruler over sixty millions, (now are hundred millions) of men, she begins to vindicate its colossal greatness, by conferring by a just and happy government. It is from this period also that the missionary societies date their commencement, and from which they re-commence the holy labours, so long interrupted by wars and troubles. This brief sketch, superfluous to those well informed who listen to us, will assist you in forming an idea of this immense population, of aboriginal inhabitants of the East Indies; some attached to the Brahminical religion, others to the crescent of Mahomet; of native people of European origin, and of those who, by their ignorance, or dishonesty, or their manners, the worship they pay to men, likewise, more occupied by projects of gain than the advancement of religion; enervated by the climate, dissipated by luxury and the indulgence of the senses. What a field is this! And

how often must the seed of the word fall amongst rocks and thorns! What difficulties, what contentions, what obstacles, what subjects for lamentation and prayer! The missionaries do not practise dissimulation: their letters, full of candour and humility, acquaint us with the real facts more fully than all their adversaries together. One of the most grievous oppositions to their work is, doubtless, that which they meet in some of the southern provinces, on the part of other Christians, whose form of worship and maxims of government are incompatible with the doctrines they preach. Nevertheless, they very rarely speak of it; they delight in doing justice to whatsoever they recognize as useful and respectable; they even propose, as examples, expedients for the dissemination of truth, the model of which they find in a different communion; they mildly complain of not experiencing the same fairness, and they deplore an assimilation of ceremonies between Christian worship and idolatrous superstition. We might be tempted to apprehend that there was in these complaints a leaven of antipathy, and some slight disregard of Christian charity. But, lo! a voice, (alluding to the work of the Abbe Dubois) is raised to justify them: it boldly avows this assimilation, incurring those who send missions to India, of aiming at an absolute impossibility; and proposes to make Christians by concealing the holy word! This voice, issuing from the south of the Indian peninsula, has been heard in England, has echoed in France, and has penetrated even hither."

"We are asked for facts; and it is by facts alone that the practicability of an undertaking is to be demonstrated. But what facts are required? That every year we should announce the conversion of an entire Otaheite to Christianity? If we spoke, as the adversary of evangelical missions, of ten, thirty, a hundred, a thousand conversions in one single city, we should be taxed with exaggeration and falsehood. And if we say that the Gospel makes itself known by means of diligent preaching, by elementary treatises, by the distribution of the sacred volume; that prejudices diminish; that curiosity is roused to listen; that the benefits of education are preparing the rising generations to receive the truth; that already it has disciples every where; that the edifice of superstition begins to totter by the very hands interested in sustaining it:—men of too impatient tempers tell us that we possess no facts, and conclude that nothing can be done. A person who has sojourned thirty years in India, preaching to unbelievers, declares to us that he has not been able to work a single conversion. We do not question the veracity of such an acknowledgment, which it must have cost him much to make; but how long is it since the inutility of one man's labours in a given career is allowed to prove the impossibility of success by other men and other means? It is, doubtless, extremely easy, in a combination of good and evil, to develop only the latter, in order to conceal the knowledge of the good operated. If Celsus and Porphyry had lived in the time of St. Paul, would they not have been able to record that the Apostle had been obliged to fly from Iconium, and was stoned at Lystra by the populace? Would it, therefore, have been less true that the churches were established in the faith, and increased in number daily? Tacitus wrote of the first Christians, that they were condemned by the universal hatred of mankind; yet Christianity had vanquished the world by the charity of its disciples, and by the courage of its martyrs.—We are asked for facts; we reply, Behold them: come and see! We are asked for witnesses: we exhibit the missionaries: read their narratives, and tell us if you can withhold your confidence from them. They revisit Europe to recruit their strength, and then return to their post: is it to renew unprofitable toils? We are asked for other witnesses. Well, then, we show an entire nation, its travellers, its traders, its officiating ministers in India; its prelates, nobles, military commanders, legislators, and princes. Reflect, gentlemen, upon the constant intercourse between England and her Indian empire; upon the thousands of vessels annually passing to and fro: we may consider that Bengal is, to the English of all ranks accustomed to the sea, what a country house a few miles from the capital, is to the inhabitants of our own country; can they be ignorant of what passes there? But we are called upon to produce witnesses, who, besides possessing a knowledge of the truth, are interested in speaking it; we adduce the numerous auxiliary societies, the committees of correspondence, who are employed, even in India, in biblical and missionary labours, and the establishment of schools and seminaries; who are continually adding their donations and subscriptions to the treasures accumulated in Europe. We are required to produce witnesses inaccessible by their character to deceitful allusions: I find this species of evidence in what we know of the progressive march of the English government in Bengal. At first the projects of the Bible societies and missionaries excited alarm: it seemed as if millions of Hindoos were about to rise and overwhelm an insignificant number of Europeans. Mildness and prudence, in the expedients employed to propagate the doctrine of charity and salvation, dissipated apprehension. The missionaries have been protected; schools, Christian congregations, missionary houses, have occupied ground granted by the local authority, and ships offered by their commanders. In the early part of the present century, Dr. Buchanan lamented to observe idolatrous ceremonies protected; protected, as it were, by a Christian nation: the police then attended upon the odious rites of Juggernaut, and the funeral piles of widows. At the present day, Government is gradually advancing towards an object which, heretofore, we dared not even hope to reach. After the sacred drownings at the Isle of Saugor, suppressed by the Governor-General, Lord Wellesley; after the cessation of infanticide, obtained by Col. Walker from a tribe under his control; after that of the judicial proofs known under the name of Ordeal; the Government have set limits to the sacrifices of widows burnt or buried alive; and the English Society, at the head of which is a list of forty-three peers and eminent members of the lower house of Parliament, do not hesitate to declare publicly, their anxiety to see these sacrifices soon entirely prohibited, as being not strictly required by the most ancient laws and primitive religion of the Hindoos. Can we doubt that these acts of Government are consequent upon the weakness observed in the superstitious opinions of a vast people?

And the shadows of night having thus commenced their departure, can the twilight which appears, be other than that proclaiming the rising of the Sun of Righteousness, bringing health in its beams?"

"You will hear, ladies, with congenial satisfaction, that the fate of the Indian women has interested in a lively manner the ladies of England, and that a benevolent society has been formed amongst them for the special purpose of labouring in Bengal for the education of young women. It is to this portion of the human race, so degraded and so wretched under the influence of false religions, that the wives of the missionaries devote their attention, not disdaining the humble office of school-mistress. Miss Cook arrived at Calcutta with this view; she announced her design; Indian mothers with their daughters flocked around her; they required her to explain her motives. 'You perform, then,' said they, 'an act agreeable to your God: here are our children; we resign them to you.' 'Our husbands,' says one, 'treat us a little better than brutes,' and they indulge the hope of becoming their partners and companions.—This Christian lady's ambition, when she quitted England, was to collect 200 children: and she soon had more than twice that number."

"We might easily reckon thousands, if we united in one sum the children in all the different schools; (at Burdwan alone their number is nearly a thousand;) and there would be no bounds to the enumeration of what has been done in this way; the details, in respect to the diversity of the forms and the extent of instruction, would be infinite. Large colleges are building at Cotey, in Malabar, for the ecclesiastical education of the Catechists, or Christian priests of that ancient church at Madras, Calcutta, and at Serampore, a small district of the Danish territory, which has become celebrated by the labours of the Baptist missionaries."

"I would speak of those versions of the sacred volume in twenty different languages, accomplished with the aid of the most skillful interpreters which the country afforded, with so much care, labour, and expense, and revised so scrupulously, and to which ten others are to be added. I would tell with what religious distrust, with what hesitation, and with what precautions, the missionaries admit their pupils to Christian baptism, and more tardily still, their adult converts to the Holy Supper: what joy is theirs, what fervour of gratitude towards God, when they believe they are able to discern the sincerity of a soul called into light; and what triumph for the faith, when the Almighty changes an adorer of idols into a preacher of the Gospel; such as was Anand, whom death snatched away last year, Abdoul, Messieh, and Bowley, all deemed worthy of divine ordination."

"Christianity, we have been presumptuously told, has become odious in India! And he who speaks has inhabited the very land where lived that genuine man of God, Schwartz, whose rare virtues made him be honoured as a father by the Rajahs of that country; whom the people blessed; to whom the East India Company erected a monument, which is resorted to with respect; whose memory the first bishop of Calcutta found still surviving, when he visited the provinces; and who, according to the testimony of a person of high respectability, left, as the fruit of his labours, ten thousand converts from paganism. The names of Macaulay, of Munro, are affectionately repeated in the south of the peninsula, where they exercised, with impartiality, an astonishing influence over the Hindoo Princes, the Syrian Christians, the evangelical churches, and those which belonged to the see of Rome. Even Rome herself has cherished and manifested towards them a sentiment of gratitude and esteem. The Christian converts are exposed to persecutions; but they support them for the love of Jesus, for they constitute the touchstone of their sincerity, and the sign of the children of God."

FOREIGN MISSIONS.

In the London Quarterly Review for last June, there is an article on this subject, from which we have occasionally made selections. The notice of Dr. William Carey, contained in the following extract from that article, furnishes some incidents with which our brethren may not, in general, have been acquainted.

"The rise and progress of that missionary spirit, which is at this time prevailing throughout the Protestant world, will be one of the most remarkable features in the history of the present age. It has not been sudden and violent, like that of the crusades, and yet it may be doubted whether even the impulse, whereby that great movement was produced, extended so widely through all classes of society, or was felt with equal force. Its origin was so obscure as hardly to be noticed. Little attention had been excited by the Danish missionaries; scarcely any, by what the Dutch had effected in their Asiatic possessions; and the labours of the Moravians would hardly have been known beyond the bounds of their own little community, if it had not been for Crantz's account of their most extraordinary exertions in Greenland, and the entire success of that painful mission."

The honour of giving the first impulse to public feeling belongs to the English Baptists.—The person now so honourably known as Dr. Carey, who was, till the 24th year of his age, a shoemaker, opened the way. It originated in the working of his strong heart and intellect; a few of the ministers of his persuasion met together, and the first subscription for spreading the Gospel in the heathen world amounted to £13 2s. 6d. This was in the year 1792.—The London Missionary Society followed in 1795. The Edinburgh, in 1796. The Church Missionary Society, in 1800. The Methodists had long had their Missionaries in the West Indies and in America; but it was not till the impulse which they received from Dr. Coke, that they extended their exertions to a scale which made it necessary to form a separate society for its support and management.—The steady increase in all these societies, and in all others of a religious character, can only be imputed to a great and growing spirit of religious zeal, quickened by emulation."

COLONIZATION SOCIETY.

The receipts of this Society, from the 22d of September to the 13th instant, amount to \$699 93 cts.

MONROVIA.

The following letter from Mr. Ashmun, Agent of the American Colonization Society, will remove the solicitude for the colonists in Liberia, which must have been experienced by their friends in this country; and, at the same time, dissipate the fears which have been entertained by persons who were making preparations to embark in the next vessel that shall sail under the patronage of the Colonization Society. It is remarkable that the report of an alarming sickness among the colonists, was set in motion a few weeks after it was announced by the Society that a vessel should be despatched to the colony the present season. This notice was given on the 27th of June; and there is much reason to suspect that the reported sickness was a fabrication by some slave trader, for the base purpose of deterring adventurers from embarking—in the hope that, by retarding the growth of the colony, he might, for a longer season, be able to obtain the supplies for his nefarious traffic. It reached this country by the way of St. Jago, in a letter dated Aug 1st 6th. Mr. Ashmun's letter was received by the United States' ship Cyane, and is dated

MONROVIA, August 22, 1825.

Sir, The Cyane, bound directly home from the Mediterranean, has sent her boat in with orders to return in twenty minutes—leaving me not half that time to write the Board.

There are no cases of dangerous sickness in the Colony, but several of troublesome indisposition. Peace, order, and industry, with a very unusual attention to matters of religion, prevail amongst us.

There have been two deaths since I wrote by the Fidelity, June last, both from decays of age. We are commencing the settlement in the St. Paul's territory; are disappointed by the very great increase of the slave trade, from getting our usual supply of rice from the Colony—and I fear shall be but too dependant on a supply of provisions from home the next season.

My health is good—no news from the United States, since the 1st of February, 1825.

Mr. Nelson, our Minister to Madrid, has sent, per the Cyane, the following articles, for the Colony, which I beg may be duly acknowledged, viz.: six kegs tobacco, two tierces rice, eighteen barrels flour, three and a half barrels bacon; all this moment received.

I have employed a carpenter to build several houses, as authorized by the Secretary of the Navy—to whom I have apprenticed three African youths. This provision is exclusive of the ordinary routine of building—and I mention it thus in haste to press the request for more lumber—board and plank.

You have, Sir, founded an empire. Heaven help you to the means of sustaining the happy beginnings. I send a small file of papers which happen to be on hand. You will appreciate the circumstances under which I write, and accept, Sir, the assurance of that entire respect, with which I am, &c.

J. ASHMUN.

BAPTIST ASSOCIATIONS.

Chataque, N. Y.—This Association held its annual session at Gibsonville, Pennsylvania, on the first Wednesday in September. The brethren had a delightful and refreshing time—all was harmony and love.

A correspondent writes to us as follows: "Upon the subject of missions there was much said; and what, at the present time, is but like a grain of mustard seed, will, I trust, soon become a great tree."

"Our Association recommended to the churches to meet by their delegates, on the third Wednesday of October, to form an auxiliary for this county to the Baptist General Tract Society: We shall probably wish a depository established in this county. Our brethren seem generally interested in the plan, and I anticipate a pleasant meeting."

Madison, N. Y.—The annual meeting of this Association was held on the 14th ult. Elder D. Pease preached the introductory sermon. The business was conducted with harmony and brotherly affection. Total number of members in the churches composing the Association, 4341; of whom 126 were received, during the past year, by baptism. The Association recommended the observance of the 4th day of July in a religious manner, as becometh Christians, and that a collection be taken up, on that day, in all the churches, for the aid of the American Colonization Society. They also recommended taking collections on the first Sabbath in January, for the benefit of foreign missions, besides making arrangements for aiding the State Convention, in the labour of domestic missions. On the last day of the session, Elder E. M. Spencer preached from 1 Cor. iv. 20. "For the kingdom of God is not in word, but in power." After which a collection was taken up for foreign missions, amounting to \$27 29 cents.

COMMENCEMENTS.

Hamden Sidney College, Va.—The annual Commencement of this College, was held on the 28th ult. The degree of A. B. was conferred on 13 graduates; that of A. M. in course, on eight alumni; and the honorary degree of LL. D. was conferred on Benjamin Watkins Leigh, Esq. of Richmond. This is the first Doctorate ever conferred by this College.

Nassau College, Princeton, New Jersey.—The annual Commencement of this institution, was held on the 28th ult. The degree of A. B. was conferred on 39 graduates; and 17 alumni were admitted, in course, to the degree of A. M. The honorary degree of A. M. was conferred on eight gentlemen,

among whom is Charles Lucien Bonaparte, (nephew of the late emperor Napoleon,) author of the Continuation of Wilson's "American Ornithology." The degree of D. D. was conferred on the Rev. Robert Bishop, of Ohio.

The Hon. S. L. Southard, Secretary of the Navy, delivered an oration before the American Whig Society and the Clio Society, on the day preceding the Commencement, which has been spoken of in terms of high commendation.

RELIGIOUS NEWSPAPERS.

We have just received the first number of a religious newspaper, entitled "The Wesleyan Journal," published in Charleston, (S. C.) by a Committee of the South Carolina Conference. We hope it may be well patronized.

Mr. Joseph Ehrenfried, of Lancaster, (Penn.) has issued proposals for publishing, in that place, a weekly religious newspaper in the German language, to be entitled "Der Christliche Hausfreund." It is proposed to publish the first number on the 1st of January next. Price \$1 50 per ann.—to be printed on a half sheet quarto. We wish success to the undertaking.

Office of the American Colonization Society, Washington, Oct. 10, 1825.

Notice is given, to all who are interested in the information, that a vessel will sail from Norfolk, Va. for Monrovia, in Liberia, the American Colony on the Coast of Africa, in the course of this month. She will be of the burthen of two hundred tons or upwards, and calculated to convey from an hundred and fifty to two hundred emigrants. Those coloured persons, of good habits, who desire to avail themselves of this opportunity of seeking a settlement in a free and independent community, in the land of their ancestors, are invited to make immediate application, with proper testimonials of character, at this office, or to John M'Phail, Esq. of Norfolk, their Agent.

JAMES LAURIE, President of the Board of Managers.

ORDINATIONS.

During the session of the Wendall Baptist Association, in the meeting house of the Royalston, (Ms.) Baptist church, on the 28th and 29th ult. the following brethren were ordained to the work of the Gospel ministry. The Rev. Asaph Merriam, pastor of the Baptist church in Royalston; Rev. Whitman Metcalf a member of said church, who has engaged as a domestic missionary, under the direction of the Massachusetts Baptist Missionary Society; and Rev. Elias Johnson, who is devoting his labours to the Baptist church in Sunderland and Montague.

MARRIED.

On Monday morning last, by the Rev. Mr. Matthews, Mr. HENRY STONE to Miss ANN D. SEWELL, daughter of the late Robert Sewell, Esq. all of Washington.

On Tuesday morning last, by the Rev. Mr. Baker, Mr. LEWIS BREWER, to Mrs. MARY KELLER.

Same morning, by the Rev. Mr. Baker. Mr. ALPHRUS HYATT, to Miss RACHAEL STETIMUS.

On Tuesday evening last, by the Rev. Mr. Allen, Mr. SINGLETON, to Miss ROSANNA CAREW, daughter of Mrs. Gaither.

On Thursday, the 6th inst. by the Rev. Mr. Hawley, Captain J. L. GARDNER, of the U. S. Army, to CAROLINE, only daughter of C. W. Goldsborough, Esq. all of this City.

On Thursday evening, the 6th instant, in Georgetown, by the Rev. Mr. Guest, Mr. HOWARD L. HOOD, of Washington, to Miss ELIZA BOYD, of Alexandria.

In Georgetown, 10th inst. by the Rev. O. B. Brown, Mr. THOMAS G. PRETZMAN to Miss MARY PELTON, eldest daughter of Mr. E. Pelton, of Alexandria.

In Baltimore, by the Rev. Mr. Healy, Rev. BARTHOLOMEW T. WELCH, to Miss MARY ANN LAWRENCE.

At New Harmony, Ind. on Thursday evening, Sept. 15, by the Rev. Mr. Meeks, Mr. HORATIO S. CHALMERS, late of Washington City, to Miss ELIZABETH A. TURNER, late of Cincinnati.

DIED.

On Sunday night last, MARY GERALDINE, youngest daughter of Mr. John Wells, jun. of the Treasury Department, aged eighteen months.

On Tuesday last, in this City, HELLEUS, the only child of Lemuel Sawyer, Esq. aged 20 months.

On Board the Cyane, on the 17th July, Lieutenant JAMMET, of the U. S. Navy.

On the 21st ult. at the Arsenal, near Augusta, Georgia, Dr. T. P. HALL, of the U. S. Army.

At Mount Zion, Ga. on the 26th ult. ISAAC M. WALKS, Esq. formerly one of the Editors of "The Missionary," aged 50. Mr. W. was a native of Connecticut, and belonged to one of the first classes that graduated at Yale, under the Presidency of the venerable Dr. Dwight.

In Valencia, on the 12th of August, Captain JOHN DUNDAS COCHRANE, of the British Royal Navy. Captain Cochrane was well known for his various tours through Europe, and more especially for the publication of his journey through European and part of Asiatic Russia. He died universally regretted, and was attended to his grave by a numerous retinue of his countrymen, and the inhabitants of Valencia.

Wholesale Prices Current.

WASHINGTON CITY, OCTOBER 15.

ARTICLES.	Per	From	To
Bacon	lb.	74	8
Candles	"	109	124
Cheese	"	8	9
Coffee, best	"	19	21
" common	"	16	18
Corn meal	bush.	80	85
Flour	barrel	5 50	6 00
" White wheat	lb.	9	10
Lard	cnk	1 75	
Lime (Thomaston) retail	gall.	40	45
Molasses	"	75	80
Oil, winter	sack	3 00	
Salt	cwt.	11 50	12 50
Sugar, best	" common		
" common	gall.	28	31
Whiskey, common	" old	45	

Poetry.

THE STAR-LIGHT NIGHT.

I gaze upon yon orbs of light,
The countless stars that gem the sky;
Each in its sphere, serenely bright,
Wheeling its course—how silently!
While in the mantle of the night,
Earth and its cares and troubles lie.

Temple of light and loveliness,
And throne of grandeur, can it be
That souls, whose kindred loftiness
Nature hath fram'd to rise to thee,
Should pine within this narrow place,
This prison of mortality?

What madness from the path of right
For ever leads our steps astray,
That reckless of thy pure delight,
We turn from this divine array,
To chase a shade that mocks the sight—
A good that vanisheth away?

Man slumbers heedless on, nor feels,
"To dull forgetfulness a prey,"
The rolling of the rapid wheels
That call the restless hours away.
While every passing moment steals
His lessening span of life away.

Awake, ye mortals, raise your eyes
To yon eternal starry spheres—
Look on these glories of the skies!
Then answer, how this world appears,
With all its pomps and vanities,
With all its hopes and all its fears!

What but a speck of earth at last,
Amidst the illimitable sky,
A point that sparkles in the vast
Effulgence of yon galaxy:
In whose mysterious rounds the past,
The present, and the future lie.

Who can look forth upon this blaze
Of heavenly lamps, so brightly shining;
Through the unbounded void of space,
And hand unseen their course assigning,
All moving with unequal pace,
Yet harmonious concord joining:

Who that has seen their splendour roll,
And gaz'd on this majestic scene,
But sigh'd to 'scape the world's control,
Spurning its pleasures poor and mean,
To burst the bonds that bind the soul,
And pass the gulf that yawns between?

There, in their starry halos of rest,
Sweet peace and joy their homes have made:
There, in the mansions of the blest,
Diviner love his throne hath laid,
With ever-during glory grac'd,
And bliss that cannot fly nor fade.

O, boundless beauty! let thy ray
Shine out unutterably bright;
Thou placid, pure, eternal day,
That never darken'st into night;
Thou spring, whose ever green array
Knows not the wasting winter-bligh!

O, fields of never-dying green,
Bright with innumerable flowers!
O, crystal rills that glide between;
O, shades of peace and glory's train;
Hath mortal eyes these glories seen,
Yet clung to such a world as ours?

Miscellany.

From the Mariners' Magazine.
SHE'S SINKING!

The following very interesting account of the miraculous interposition of Providence in behalf of a shipwrecked crew, was related some time ago at a Bethel meeting in Liverpool: The vessel had been lying some time in Chester river, waiting a wind: on the 19th of January it got under way with a fine breeze. After clearing Chester bar the wind veered about ahead. In endeavouring to beat it out all night, said the Captain, we sprung the bowsprit. There was a brig in company, bound to the same place. She drew the same draught of water. The Captain and men, belonging to Parkgate, were all good pilots in that channel. He bore up, and was running back: we kept on. However, as night was approaching, and it was getting very thick and hazy, I thought it best to follow him: we therefore bore up also, and were coming up to him very fast, when I saw him strike two or three times. The sea was running very hollow, and the wind blowing tremendously. I observed the brig's crew cutting away the boat's girdles. I said nothing to my people, but lifted my heart to God. Again she struck, and stuck fast, and we passed him to the windward. How far we ran I cannot say exactly, (probably about a league,) when we struck with a terrible crash. At the dashing of every surge, I thought we should have gone to atoms. We were not long then, before the former brig beat off from her former position, ran close up to us, and carried away our boom and part of our stern. We endeavoured all we could to get clear of her. We effected it by setting our foresail, and got about the length of ourselves from her. After clearing the wreck, (the boom and bowsprit were along side,) to make us safe as possible, we made the gaff fast to windward of the companion, and as the main-sail was new, it assisted to break much of the violence of the sea, (for the sea was at this time making a highway over us,) and forced the boat out of its chocks, and hove it between the masts and rigging. It was a great mercy it stopped there. We all went below into the cabin. My poor sailors, as well as myself, were wet and cold. I gave them wine, and told them to get something to eat. As for myself, seeing no human probability of escape from death, I thought it useless for a dying man to eat or drink. I was not afraid of death; but for a man in health, and young, and vigorous, to see that he has but a few moments to live, is awful. It was the case with me; besides the concern I had for the precious souls about to suffer with me. I said to them, "My lads, I have prayed with you; now, I beseech you, pray every man for himself, for in a very little time we shall

be in a watery grave. I see no probability of our being saved,—and I'll retire to pray for you and myself." I then stood upon the ladder of the companion. It would be impossible to describe the agony I was in. I did not say many words. I asked not for life; but He that searcheth all things, knoweth what was the mind of the spirit; I groined the unutterable prayer. At that awful moment, when the billows were breaking over the vessel, and every moment we were expecting it to go to pieces, I felt as if a voice had whispered in my ear, and echoed it to my heart, "Thou shalt be saved." I felt quite a new man; but by what means we should be saved, I could not tell. I looked upon deck, and saw that the flood-tide had been made for some time. I returned into the cabin, and said to my people, "Mind, my boys, do you stand ready to come upon deck when I call you." I went on deck, and soon after saw the brig that was aground float and drive past us. I called my men up. The moon, which had been obscured, now shone out—the wind lulled a little—and the violence of the sea rather subsided. The vessel at that instant floated off the bank, and was drifting with the current. What shall we do? was the question. "Get the tackles on the boat." In the mean time, I thought of going down to get my papers; but I was stopped by the piercing cry of all hands, "She is sinking!—she is sinking!" I cried, "Get the tackles on the boat." While attempting to do this, they incessantly cried, "She is sinking—she is sinking!" I endeavoured to strip myself for swimming, and threw my coat into the boat, thinking I might swim on shore; but I could not in my heart leave my poor crew behind me, so I buttoned up myself again. They, poor souls, had not started the boat; fear had so unnerved them; so I sprung to the tackle, and hoisted the boat myself; and I felt five times as strong as ever I did before or since. I called to them to bear the boat over the side; but the rolling of the vessel, and the wreck of the rigging, prevented them. One man held on for a few moments.—I endeavoured to clear the boat, and I cut away the lanyards of the shrouds. This was no sooner done than the boat fell off, and the man let go his hold. She fell; the tackle unhooked; and the boat was adrift. Our salvation now appeared totally cut off; however, I saw not a moment was to be lost; so I sprung to the boat as far as I could leap, and succeeded in laying hold of her by the brace, hanging in the water. One of the sailors, a good swimmer, saw me leap, and followed me. Seeing him by the boat's gunwale, I handed him a rope and hauled him in. We bailed the boat with my hat. Providence so ordered it, that the boat fell under the lee quarter; so I got all hands in as fast as possible; and we managed to get two oars also in the boat. In a few minutes we lost sight of the vessel: she went down. Not a vestige of her was to be seen!

We endeavoured to follow the brig which passed us, to save those on board, if possible; for it was clearly seen when she struck, that her boat was stove to splinters, and washed off the deck, and the vessel appeared sinking. After toiling in a cross sea, we found it would not do—the boat would have upset, and we all must have perished; so we kept away, and pulled to the shore. A tremendous wave followed in, and forced the boat high on the beach. On the water retiring, I stepped out of the boat, with a heart full of gratitude to my Almighty Deliverer.

I threw my coat over my shoulders, and made for the first light I could see; my little boy followed me. I came to a cottage where I was kindly received; a fire made to dry my clothes, &c. On the following morning, I counted ten wrecks, and on inquiry, found the people belonging to two vessels besides ourselves only were saved. The whole of my people were grateful in acknowledging that it was the Lord who interposed on their behalf. "Not unto us, but unto thy name be all the glory, O Lord of Hosts."

PIOUS PHYSICIANS.

Extracts from a Funeral Sermon by the Rev. John Marsh, of Haddam, Connecticut, occasioned by the death of Dr. Andrew F. Warner, of that place.

But I turn to the physician who fears God. And I want words to express my sense of his worth to the community in which he dwells. This, however, I can say—his reverence for the Sabbath, his love of the Gospel, his respect for the ministry, the holiness of his life, the delicacy of his deportment, the purity of his conversation, the interest he takes in revivals and the welfare of Zion, make him one of the most powerful coadjutors of the minister of Christ. But his worth is chiefly felt in times of suffering, and with these he is daily conversant through his whole life;—times, when the supports of religion are needed, and the most useful impressions may be made. It is indeed the office of the minister of the Gospel to converse and pray with the sick. But there are sick to whom ministers have not access. There are sick, who may listen to a pious physician, and receive from him the words of eternal life. There are sick, who are children of God, and who will be exceedingly comforted by the daily presence of one who can speak the language of Zion, and is an heir of glory. Is one soul convicted and converted on the dying bed through his instrumentality? Is he a son of consolation to one heir of salvation, affording support by his counsel and his prayers? His worth will be best told when he "shall shine as the brightness of the firmament." But who can fail to contrast him here, with the ungodly, infidel, atheistic physician? Such a one is called to the bed of the sick. His patient is distressed in mind. He laughs at his fears. A minister of the Gospel calls to pray with him, and direct him to Christ. He ridicules his conversation; mocks his prayers; and ascribes the ill success of his practice, to what he calls this trouble of his patient. How many souls does he keep from the kingdom of heaven?

It has been truly said, An undevout astronomer is mad. And the same remark may be made of an ungodly physician. His acquaintance with the works of God, with the animal frame, "fearfully and wonderfully made," and with the supports of religion and horrors of guilt in death which he constantly witnesses, ought to lead him to bear testimony for God. And yet no class of men have been more sceptical in religion

than physicians. Here and there has been a Boerhave,* a Haller, a Rush, and an Everet, who have sat at the feet of Jesus; but, in general, they have been unbelievers in the Gospel. And such is the weight of their character, that it has been considered as no small argument against Christianity. But it has arisen, I conceive, from a disposition, cultivated by their own pursuits, to account for every formation and every event on second principles, without going up to the first great Cause; and from a peculiar deficiency in religious instruction. Physicians hear less preaching than any class of men. With them the Sabbath is often a day of business; yea, of great hurry and perplexity. They lose, therefore, one of the most powerful means of grace. They do not come often in contact with divine truth; and are not, I fear, to the extent they should be, the subjects of prayer. A considerable change, however, has of late been noticed in this valuable class of citizens; and we can now number among them many distinguished followers of the Lord Jesus. Some have been interesting subjects of the late outpourings of the Spirit. And did our churches sufficiently reflect on the importance of piety in physicians, sure I am that they would fervently implore a blessing upon our Medical Institutions;—that their sons, who tread in the benevolent steps of our Saviour, healing the diseases and relieving the distresses of their fellow men, may also follow him in his holy example, become supporters of his cause on earth, and pillars in his heavenly temple.

* It was the daily practice of this eminent person, through his whole life, as soon as he rose in the morning, to retire an hour to private prayer and meditation on some part of the Scripture. He often told his friends, when they asked him how it was possible for him to go through so much fatigue; that it was this which gave him spirit and vigour in the business of the day. This he therefore recommended as the best rule he could give; for nothing, he said, could tend more to the health of the body, than the tranquillity of the mind; and that he knew nothing which could support himself or his fellow creatures amidst the various distresses of life, but a well grounded confidence in the Supreme Being, upon the principles of Christianity.

DOCTRINES OF GRACE.

The following is related by Sir Richard Hill:

When that faithful minister of Christ, Mr. Venn, was Vicar of Huddersfield, in Yorkshire, he told me, that a neighbouring clergyman, the Rev. Dr. L——, one day addressed him nearly in the following words: "Mr. Venn, I don't know how it is, but I should really think your doctrines of grace and faith were calculated to make all your hearers live in sin; and yet I must own that there is an astonishing reformation wrought in your parish; whereas I don't believe I ever made one soul the better, though I have been telling them their duty for many years." Mr. Venn smiled at the doctor's ingenuous confession, and frankly told him, "he would do well to burn all his old sermons, and try what preaching Christ would do."

VARIOUS DENIALS OF CHRIST.

Does the intemperate man suppose that by merely professing himself a Christian, he acknowledges Christ? If he does, he is ruinously mistaken. Every act of intemperance cries out in a louder language than Peter's, "I know not the man." Does the blasphemous man, the common swearer, or the Sabbath breaker, imagine that because he is born in a Christian country, he has any connexion with Christ? If he does, he is fatally wrong. Every time he blasphemes, or curses, or breaks the Sabbath, he cries out in a louder language than Peter's, "I know not the man." Or does he who cheats or defrauds his neighbour, cherishes malicious designs against him, and intends if he can, to do him a private mischief, suppose that he has any connexion with Christ? All his thoughts, all his actions are continually crying out, "What is Christ to me?—I know not the man!"

THE PIOUS LABOURER.

A gentleman of very considerable fortune, but a stranger to either personal or family religion, one evening took a solitary walk through part of his grounds. He happened to come near to a mean hut, where a poor man lived with a numerous family, who earned their bread by daily labour. He heard a voice pretty loud and continued. Not knowing what it was, curiosity prompted him to listen. The man, who was piously disposed, happened to be at prayer with his family. So soon as he could distinguish the words, he heard him giving thanks, with great affection to God, for the goodness of his providence, in giving them food to eat, and raiment to put on, and in supplying them with what was necessary and comfortable in the present life. He was immediately struck with astonishment and confusion, and said to himself, "Does this poor man, who has nothing but the meanest fare, and that purchased by severe labour, give thanks to God for his goodness to himself and family; and I, who enjoy ease and honour, and every thing that is pleasant and desirable, have hardly ever bent my knee or made any acknowledgment to my Maker and Preserver?"

It pleased God, that this providential occurrence proved the means of bringing him to a real and lasting sense of religion.

THE TWO PIOUS TEACHERS.

The following interesting circumstances were related by the pastor of a church in New-Jersey, to one of a committee of the "Sunday School Union."—In his congregation the interests of vital piety had for a long time languished. Of twelve teachers in the Sabbath School attached to his church, two only were professedly pious. These two had long mourned over the condition of their impatient fellow teachers, and a few weeks ago inquired of their minister what they should do to induce them to become more deeply and piously engaged in the work they had undertaken. They felt that they needed their Christian co-operation, their prayers, their religious example, and their influence. After solemn consideration of the subject, and prayer for direction, it was agreed that one hour every week at a special time should be set apart by them to pray for their impatient fellow teachers. The engagement was religiously observed. Not many weeks elapsed before three of the

teachers came trembling to their minister, bowed down with a deep consciousness of their ill desert, asking the way to eternal life. Not many days passed before they found peace and joy in believing. Shortly after this, five more of the teachers came, and with the deepest solicitude for their eternal welfare, inquired, "What they should do to be saved." They too are now rejoicing in a good hope, through grace, of pardon and everlasting life: and thus ten of the teachers have become hopefully pious. The revival extended to the congregation, and several others have been released from the thralldom of sin, and introduced to the enjoyment of that liberty wherewith Christ "maketh his children free."

ANECDOTE OF A LATE MISSIONARY.

One of the missionaries at Serampore, was, one day, after addressing the natives on the margin of the Ganges, accosted by a Brahmin as follows: "Sahib, (or Sir,) do you not say that the devil tempts men to sin?" "Yes," answered the missionary. "Then," (said the Brahmin,) "certainly the fault is the devil's:—the devil, therefore, and not man, ought to suffer the punishment." While the countenances of many of the natives discovered their approbation of the Brahmin's inference; the missionary observing a boat with several men on board, descending the river, with that facility of instructive retort for which he was much distinguished, replied, "Brahmin, do you see yonder boat?" "Yes," replied the Brahmin. "Suppose," (said the missionary) "I were to send some of my friends to destroy every person on board, and bring me all that is valuable in the boat; who ought to suffer punishment? I for instructing them, or they for doing this wicked act?" "Why," (answered the Brahmin,) "you ought all to be put to death together." "Ay, Brahmin," (replied the missionary,) "and if you and the devil sin together, the devil and you will be punished together."

From the Edinburgh Observer.

ENGLAND, FIFTY YEARS AGO.

In seventy years the people of Great-Britain have advanced full eight millions. In twenty-five years, the number of houses in England and Wales alone have advanced one half. Fifty years ago, the very existence of canals was a matter of incredulity. Fifteen millions of public wealth have now been profitably absorbed by these mighty ducts; and at least half as much more is at this hour destined for their formation. Fifty years ago, there was hardly a steam-engine in the kingdom. There cannot now be less than twelve thousand; a creation of power equal to at least a quarter of a million of horses; an energy which, in a single day, would have raised up the great Pyramid of Egypt. Fifty years ago, our annual export of manufactured cotton did not amount to a quarter of a million in value. It has now swollen to nearly thirty millions. In the same period, our exported woollens, in defiance of Saxon, Prussian, Spanish, and American competition, have advanced more than two millions. Fifty years ago, our imports of raw silk were only three hundred thousand pounds in weight. They are now nearly thirty millions. Fifty years ago, our exports of linens were about four millions of yards; they are now nearly forty millions. Fifty years ago, the whole value of our exported produce, both native and foreign, was just fifteen millions of money; the value of British produce exported, alone, is now more than fifty millions. An hundred and fifty years ago, says old Tucker, there were only two or three vessels in Scotland above two hundred tons; our whole tonnage is now more than a quarter of a million, employing twenty thousand souls. An hundred and fifty years ago, says Chalmers, the whole navy of Britain did not amount to 100,000 tons; it is now at least three millions of tons, employing about two hundred thousand souls.

Advertisements.

PROSPECTUS,

For publishing in the City of Richmond,

A WEEKLY RELIGIOUS PAPER,

To be entitled

The Richmond Christian Journal.
BY DAVID ROPER.

In presenting this notice to the public, we feel some degree of confidence, that our principal motive is a sincere desire to promote the best interests of our fellow creatures.

The press is now generally admitted to be one of the most efficient instruments of supporting any cause in which it may be enlisted. In Politics, Science, and the Arts, its power is felt and acknowledged. Nor have Christians neglected to avail themselves of its influence. A thirst for newspaper reading, prevails among all ranks of society throughout our country, and therefore opens an easy medium of access to many whose reading is almost exclusively confined to these fugitive productions.

The present age is distinguished for the efforts which Christians, of various denominations, are making, to extend the influence of true religion, not only over the whole earth, but to every section of country, and to all descriptions of persons. These efforts have, already, under the blessing of Heaven, been followed with no inconsiderable success, both at home and abroad; and we are authorized to look forward to their full and complete triumph. A knowledge of what is going on in the religious world, is interesting and edifying, and eminently calculated to awaken a spirit of prayer and exertion for the spread of the Gospel. But religious intelligence can never be generally disseminated, except through works of this description. It will, therefore, be our great object to collect and present to our readers the most interesting accounts of the advancement of vital godliness among all denominations of Christians; such as missionary labours and success, revivals of religion, the formation and progress of benevolent associations, and whatever may tend to the increase of the Redeemer's kingdom.

The CHRISTIAN JOURNAL will not, however, be exclusively devoted to religious intelligence. There are many subjects connected with Christianity, some principles and practices to be combated, and others to be enforced, which are not exactly suited to the exercises of the pulpit. Our columns will be open for original essays on these, as well as on religious subjects generally. As a medium of communication in the promotion of objects in which Christians combine their efforts, such works are highly useful.

In addition to these subjects, we shall attempt Biographical sketches and Obituary notices of men eminent for piety or usefulness; notices of new publications, particularly those of a religious character; poetry, and whatever we shall suppose calculated to improve the hearts and lives of our readers.

A summary of the most important news of the day will be given; but it is not our intention to take sides with any political party, or enter into any political discussions.

Professions of strict impartiality towards denominations of Christians, have often been made by Editors of religious papers; but however sincere these professions, the established sentiments of any Editor will naturally give colour to his production. Our religious opinions are formed, and we have no reason to believe that they will have less influence on us than those of other persons have on them; we conceive, therefore, that such a profession on our part, would be improper. Indeed, we do not, however, suffer ourselves to be so blinded by party zeal, as to identify Christianity with the denomination to which we belong; nor is it our intention to make this work a vehicle of polemical disquisition.

With other publications of similar character we have no wish to interfere. We have no vanity to suppose we could do so, if we desired it. Our great object is one with them, and whether that object be accomplished, by them or by ourselves, should be a matter of equal joy. It is because we think we possess a wide field for such a publication, unoccupied and not likely to be occupied by others, that we are induced to offer this notice to the public. While the interests of Time call for the publication of more than a score of papers in this State, the interests of Eternity are certainly of sufficient magnitude to call for one. We conceive that this metropolis possesses some advantages for such a publication, superior to those of any other place in the Commonwealth.

We do not flatter ourselves with the expectation of rendering universal satisfaction. We will consider the principles by which we intend to be governed, too liberal, others too contracted. There will be, sometimes, a want of interesting intelligence, when no efforts on our part, will avail to save our paper from the imputation of barrenness. We are sensible of the arduous task we propose to undertake, of our want of talents equal to it; but relying on the diligent application can supply such want; and we hope for aid from others distinguished for piety and talents for indulgence from our readers, and above all, for the support and assistance of Him whose blessing alone can give success to our labours.

RECOMMENDATIONS.

Having heard of the intention of the Rev. David Roper, of Richmond, to publish a religious work, to be entitled "The Richmond Christian Journal," from the knowledge of his talents, of the evangelical tenor of his religious principles, and his ardent spread of the empire of the Redeemer through the earth, I cannot but believe that the publication will be found deserving like support. Mr. Roper has my best wishes for its success. I shall be gratified in having his name introduced on the list of his subscribers.

WM. STAUGHTON, D. D.

President of the Columbia College, D. C.

Being informed by the Rev. David Roper, of the city of Richmond, that he has in contemplation the establishment of a periodical paper to be devoted chiefly to the diffusion of religious knowledge and the interests of Christianity, we feel desirous of lending our aid of any influence which we may possess towards the promotion and accomplishment so desirable an object.

While the pulpit is occupied in repeating dealing out divine truth, with that animus which is peculiar to the living voice; it may be gratifying to the friends of religion, to find the press put in requisition, to fill, in some of the intervals of these viva voce labours, the former sends forth more brilliant and sparkling flashes of light, the latter supplies us with a steady and welcome lustre; and has proved a powerful and effectual machine, enlightening the world, in politics, in science, in morals, and in religion.

We conceive that there is ample room for the Capital of Virginia, for such an establishment as that above-mentioned; and we room, we trust, in the State of Virginia, in other parts, for the encouragement of such a work. We have the pleasure of a personal acquaintance with Mr. Roper, and, without tending a compliment, we consider it due the present occasion to say, that from powers of judgment and discrimination, together with his literary attainments, and religious character, he appears in our estimation, to be well qualified for the editorial hours which he is disposed to undertake, to have a high claim on the confidence and patronage of the friends of religion.

ROBERT B. SEIPLE,
ANDREW BROADBENT,
HENRY KEELING,
JOHN KERR.

CONDITIONS.

I. The Richmond Christian Journal will be neatly printed on a super-royal sheet of good quality, and published weekly, at \$3 per annum, payable in advance. Persons who will remit the money for six papers, will receive a seventh gratis.

II. Advertisements will be inserted at usual rates; but should our advertising columns become considerable, we shall, without increasing the price of our paper, enlarge the size, so as to contain nearly or quite as much other matter, as the whole of it will contain the form now proposed.

The first year's subscription will not be demanded until the expiration of the work; from the commencement of the work, those who are willing to pay in advance, lay us under obligation by doing so.

III. The publication will commence as early as the number of subscribers shall be sufficient to justify it.

IV. The Editors of papers who will give above a few insertions, shall have any amount of favour reciprocated, should our contemplated publication go into operation.

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for every succeeding insertion

Communications

For the Columbia

LUTHER TO MFLA

NO. III.

My DEAR M.

That noted essay by the

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